M 2543

Land House

Friday

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MR. NYLAND: Turn that light off, do you mind? Is that alright, it's not too dark? Your eyes will get used to it. And maybe if you don't see enough your ears will be better. Who knows. At least I find it is true. When I have to look and really concentrate in trying to describe for myself what I see, my ears are also very much attuned to information in a general way. I want to say something about, there's just a few things, then we can go over to questions.

Uh. The first thing I want to mention is, I hope all of you know Firefly, and what it means. I've been writing on that already for the last years. But so far, it is now so-called "finished" more or less and I'm writing the third part. I ended, if you don't know about Firefly, the first part is a general description. It doesn't have to do, really anything with Work. I never mentioned the word. But I do describe certain conditions of ordinary life. In the second part, I started to explain what is meant by Work, and give certain indications of apolication. And towards the end of that, it is not very large, it is a total one hundred thirty five pages now. At the end of that I started to define terminology. And I left that at a certain time because most likely I didn't have time. Now I'm back again in trying to continue and I call it the third part. It was at the time I felt that it was necessary to write about Work in such a way that there couldn't be any mistake about what we mean by certain terminology, I've explained that to you. And we also know that as a result of that we had

these so called "seminar" meetings. Now I've thought first that the first part of the, the first section of the third, I won't call it a chapter, the third, the third section, could start with those meetings of the seminar. Because the purpose of that was also to define definitions, to determine what is meant by certain phraseology. But then, another idea came up. It is based on what are we really considering in All and Everything. And when we base our discussions on All and Everything, and even make reference to it, it is obvious that in this First Series, there should be indications of what is meant by Work. And so I thought that if we could collect certain sections which have reference, or where reference was made to Work itself, or which implied the existence of Work in a certain way, that it would be very useful to prove that what we are talking about is based on All and Everything. Something, of course, we had discussed many times. And it is not dependent on anyone who interprets All and Everything and writes a book about Gurdjieff. After all, All and Everything is like a bible for us. And we have to take it for whatever it is and whatever are the expressions, and to see if we can understand it. And if there are references made to Impartiality or to "I" or to Objectivity or the conditions of human beings when they have a striving for something else, that of course can be taken out of the particular section where it happens to be and a reference can be made to that. Now in order to make the reference more clear, it is really necessary to use quotations. So that one sees in what kind of a context such words have been used. So I gave a task to several people to look through All and Everything in their reading and write down reference to what they thought was Work, or a description of it. In any event, in relation to Work. And so I got several cards from them, collecting them in their numerical order. And I brought them here thinking that I, we, could do some work on it which I've done a little bit, not very much. But there are cards among them which need really not only the reference, but the actual quotation. And so I've asked several people now to take

care of five cards each. I think there are seven or eight or so who are willing to do it. And I just want to mention to them not only that I will be very appreciated in what you will do but do it tomorrow, so that I could have them back by Sunday. If you cannot finish them by Sunday, return the cards anyhow the way they are and then perhaps someone else will be able to do it. But I would like to take them back again to Warwick, and with the firm intention of starting out the third part of Firefly with that kind of information. Further, the following pages of that third part will be devoted to the seminar meetings. Perhaps not in their entirety, but at least quite considerable reference to them. Because I feel that in this seminar series there is a great deal of material that also refers of course to Work, but also definitions of terminology, and it might be very helpful. Because we are using that now in different other cities or for newgroups, to give them a grammar of what is meant by Work and so far it has a good result. There are, those cassettes are here also and anyone is perfectly welcome to listen to them. It might help you to re-define and sometimes to make reference to it of that what we actually are trying to say. There is a difference in the way we talk about it in ordinary language as compared to what Gurdjieff is using in Beelzebub. And whatever the reason was that Beelzebub, Gurdjieff wrote Beelzebub in the way he did and sometimes ideas are a little bit camouflaged or not as clear, that of course was done for a very definite reason. So that if you actually want to understand what is in the book you have to make a special kind of effort. And you just cannot read it as Gurdjieff says, like an ordinary newspaper. When you make an attempt to find out and read it several times maybe then gradually such an idea will arise, or at least you will have a little more, uh--understanding of what is really meant. And it is definitely for that reason that he suggested that you should read <u>All and Everything</u> at least three times. So that is the first thing I would ask about those cards in order I

would be very glad if we all can help or at least some of you can help toward that little project.

In reference to Monday, I mentioned that the group itself should now make a selection. I don't appoint anyone. That is up to you all. Do the best you can. Make preparations then next Thursday; those people can meet with it on a regular Thursday group. I think that's about all that I want to say. I'm not quite sure, it seems to me that I forget something. But we'll come across it. Have you any questions and let's talk about that.

Stephanie Sable: Mr. Nyland. I'm not exactly sure how the question's going to come out, but um, it has a relation to a statement in a Meetings with Remarkable Men. It's in the chapter about Professor Skridlov and where Father Giovanni talks about how understanding can be acquired, and he says that it, as I remember it, something like uh, from information intentionally perceived and about real events in the past and it's and uh, by bearing the results in oneself of all kinds of voluntary and involuntary experiences. And I would very much like clarification on, on the meaning of this, especially the second part of it, of bearing in ourself experiences because I know that I have a tendency um, to shy away from experiences that are unpleasant or that say where I'm being critical of them. And if I could understand clearly that by facing experiences uh, squarely I think it really would help me uh, to--to maintain that positivity toward my life.

MR. NYLAND: Yeh. I've talked many times about the necessity of this process of Observation, that I will want to come to an Observing of the totality of what I am in reality; that is, that are truthful statements about myself and the totality of myself. That I don't leave anything unobserved. The obvious reason is that if I want to use this personality as a body and when the body contains what I call at the present time centers of feeling and that what is a mind functioning with associations and all other kind of forms of rationalization processes, I want to make doubly sure

that all of that what are now functions of my personality can be known and that there is something that actually knows this in truth; that is, in an Objective sense, in an absolute sense, realizing that what is, is, without any further questioning. That is meant by this last section of what you quoted. To be in a position in which everything that I am can become noticed. And when the noticing takes place and is done by an "I" that the "I" becomes aware of that what I am. And I don't leave any stone unturned. I don't want to have any hiding, I want to have everything absolutely clear, so that the truth is not only nothing but the truth, but it is the totality of the truth which belongs to me. And it is only then that it is possible that a man can use his particular personality as a tool for further growth. And also that the absolute knowledge regarding that what I am as a human being is then sufficient to serve as a basis on which I want to build this Kesdjian body. We are looking constantly for certain things that are within our grasp and which are for us quite fundamental and reliable. Because the process that must take place is that when we are in that kind of solidity about oneself that that in itself can be used as a stepping stone to push further up in the direction of, I said last night, of heaven. And that I now must make sure that when I push this particular foundation away that it is not giving away itself, but that it remains firm. Very much the same as when I walk, I push the earth away from me. And at the same time I make progress. That is the process that has to take place when I consider that what has been given to me from Mother Nature, that I then have a right to say that I'm done with it. I have extracted everything from it. It has given me whatever it could give and therefore I am free from it, and as it were, by stepping on it and building it, building on that something else, I have a right as it were to push it away, that is to push it back on the earth, where it belongs, provided I have extracted from it that what is useful and also that what was there

even if it was not completely formed, that the potentiality existed that then I wished to make actual. I think it is very simple to understand why Observation has to be one hundred percent. One hundred percent in the so-called "object" which is observed and one hundred percent in the clarity which is received in the process of Awareness. It naturally includes then that what is my feeling and also what are my thought processes, and when an "I" has been full grown, "I" can start to function as an entity of Objectivity. And then when it is Observing me which is the logical result even of the existence of an "I" because that's the only way the "I" keeps on living. The "I" leaves, by Observing lives by Observing, and then it must Observe everything of me. If an "I" is Impartial it must be able to Observe my partiality and still remain Impartial. If an "I" wishes to understand time and see me as a person subject to time, the Impartiality of that particular problem of time and timelessness, when I go over from time as a concept into timelessness as an existence, solely without any further definition, then this "I" ought to be able to Observe something in my mind which is, as Gurdjieff calls it, Unique Subjective. And therefore when this "I" finally grows up as a result of the totality of myself being Observed by this "I", I can truly say that I have complete knowledge of myself. Does that answer what you meant? Because there was the first part of it but it led to the second.

Stephanie: It's um, I think it gives me a uh, I will have to think about what you said, but it gives me a taste for the kind of attitude that I want to have towards my life and Work. But I can't. I'm also asking what does, is that what is meant by understanding, is that when I have a total knowledge I'll understand?

MR. NYLANDER: The understanding always is a result of an application of any thought or feeling. The application is for us first the physical body and that then would include an Observation process of different forms of behavior which then when it is

put to practice by means of this "I" Observing such forms of behavior that then I will have a full understanding of the bahavior in itself. If an "I" Observes my feeling center or the different nerve nodes in which there are feeling properties or even feeling as being expressed by my body in a very small way, then gradually in the application of an Observation process regarding my feeling, my feeling will become known totally and there will not be any further question about like or dislike then, only a statement that certain feelings , I would almost say sometimes in the olden days were called liking or disliking, but that under the influence of an Objective "I" they are simply noticed and from the standpoint of "I" becoming aware of certain rates of vibrations, which if there is a scale applied to such vibration rates one can divide them into differences, sometimes going to one side, sometimes to another. If one looks over the whole gamut of total real vibration rates as produced by a feeling and an emotional center. For an "I" there is only an absolute zero and an absolute totality of positivity. It is not even called positive, it is called the absolute itself. Between the absolute zero and that what is absolute activity, there is a long range and a graduation of something that from zero becomes more and more absolute in the sense of kinetic energy, and at the point of absoluteness, as represented by the Sun Absolute which is, we call the center of that what all things that exist, closer to that particular point, there are the states which becomes more and more absolute in that sense of absolute absolute motion. And away from that what is absolute zero which is no motion at all. Anywhere on that particular line between those two points there are gradations and going from that zero absolute to that what is total absolute, sometimes I say hundred, the different percentages are simply indications of the level of being as represented then by the change over that what was zero and is now hundred. There is no division between positive and negative. And there are no groupings which we, which remain positive and negative. We make such definitions on earth because we don't know any better. But the concept that is involved is really that at any one point on that line looking now toward zero, everything that is between that point on the line and

zero is negative. Because the progress is from zero to hundred. Everything between that point and hundred is positive. That means that each point in relation to any other point can be either positive or negative, dependent on the place and the relation of the two points. When the relation between one point and the other is in the direction of hundred then that what is closer to hundred is more positive. But any relation between zero and that one point or the second point, all of them are subject to a negative quality when I consider the direction going toward zero. Now maybe I don't have to explain it further. But it really means that whenever and "I" becomes Observation of the totality of myself nothing is forgotten. And that I am as a form all has to be represented by the way this form happens to be. It has to be represented by the way this form happens to be. It has to take in Consciousness and Conscience and unconscious and a conscience which is made up because of Mother Nature. All of that must be considered in the different gradations and there is no positivity or negativity, there are only facts which are related to each other and in relation to that what is the end point and what is the beginning point, they can take on certain definitions which then refer only to the place where they are. I'm afraid I make it much more complicated than necessary. Will we leave it?

Stephanie: Yes.

MR. NYLAND: Yeh, I think so.

Keith Johnson: Mr. Nyland. Keith Johnson. I noticed something recently.

MR. NYLAND: Dick who?

Keith Johnson: Keith Johnson

MR. NYLAND: Keith, yes.

Keith Johnson: I noticed something recently and that is that at our regular meetings I will really remind myself that I wish to Work the following week and then looking back after that week is finished I've found that I don't fulfill what I wanted to fulfill as far as Work in that week. And I noticed for instance when at home at simple times I will think of Work and maybe I'll just be walking across the room

and I find that I have the thought that I don't stop my ordinary momentum or activity long enough to make an attempt. It seems that something of what I decided to do just didn't stick with me. And uh--I'm surprised to see that this has happened after, after it happens.

MR. NYLAND: How would you explain it for yourself? Apparently there's some kind of a wish but it doesn't last, or the wish is not strong enough.

Keith Johnson: That seems to be it.

MR. NYLAND: I think it's important to see it in that way. As long as you can't blame circumstances or the influence of other forces on you. It would be possible and you would have a chance of keeping on rationalizing about it without wanting to face a fact that that wish in you is not enough. So if you have gone through all the possibilities of justification and you cannot rationalize any longer you must come only to one conclusion. That whenever you had an appetite for Work your stomach would not eat all of it. It simply means that I don't know myself. When I find out time after time that that is actually the case, that when I wish to do it or I have to give up or I don't pay attention to it or I forget that at least it's quite different from what I intend to have, and then I say I ought to be able to do that, that I've made a mistake regarding my ability. And it is very good to see that, that there is so little really at times that I even if I say that I want it, that I really don't want it. Logically such a statement is based on that what I actually believe myself to be, that what I would like to become and for which I need a motivation of wishing to go from one state to the other. If I have a desire to change the condition of myself. If I realize the level of my Being being at a certain level which I don't call very high and I sometimes say quite unconscious. If I want to go to a higher level which I try to describe as less conscious and more conscious or less conscientious and more conscientious so that gradually that what is the change for

me is simply an increase, possible increase of consciousness and a decrease of unconsciousness then I have a certain measure for myself regarding the motivation, because if the motivation then fails me then I have no right to say then I could have a wish because the facts are against me. And I must in all honesty confess that I really have not much interest. It's not always easy to say to oneself, although it would be much worse if you would have to confess that to someone else and usually you would find an excuse which is not immediately the result of your effort but of something else that has effected you, and because of that you couldn't do it. And sometimes those little excuses are legitimate. Because you still can have a wish or sometimes even the thought in your mind and at the same time your physical body cannot do it. Because it may be sick. On the other hand also you may not understand how much unconscious energy has to be used up by a state of oneself as a personality. And you may not be familiar enough with actually such a force existing which keeps you, in our terminology, asleep.

But I think when you keep on thinking about that, that the real reason why there is this difficulty is that we are unconscious and have been for many years, and that everything here on Earth has led us to believe that we were more awake and that in reality we have been kept asleep all the time and only have dreamt a little bit about the possibility of being awake. That in that particular process of unconscious living everything that I have become and what I now have and with which I happen to think about Work and which has given me even at this time a desire even to want to Work, all of that is still a crystallized form of my personality. And I wish now to introduce something of an entirely different nature and I call it Objectivity; in the presence of that what is subjective I wish even that Objective Faculty to Observe me and of course it is hampered by a variety of different other situations around it which I call subjective influences. Mostly of my life. And I've explained several times why it is that this "I", in arriving at the place in my brain from where it starts to operate, is considered an enemy.

But the whole thing can be explained much and much more, and I say I have a real wish and regardless of how difficult the situation is I won't lose my wish. If I honestly see that this wish is based on the motivation, and the motivation again is based on an analysis of myself in the condition in which I am, which I really don't like. I don't always call it that I'm asleep, but I very definitely know that I'm that kind of a person who has absolutely no command of any form of energy, and that there are many words which I use which I should not use or many times that I am lazy when I know I shouldn't be lazy, or at least that I haven't taken full responsibility for that what I call life force within myself. The solution is obvious. Intensity of your wish, and when that is not intense enough, and more and more realization of the observation of a crystalized entity which I call my personality and a very sincere desire that I want to become, again in the terminology of Gurdjieff, an Individuality. If these thoughts and feelings are there within me then of course I will make constantly all kinds of attempts to really create an "I" and have this "I" be Aware of me. But then I must use common sense. When even I now wish to Work that I Work in the conditions where it is at least a more or less good possibility that this Work effort will have a result.

Again it brings up another question. How will I know the results and what is a result which I can expect. And about that I don't know if you know enough about the reality of an Observation, because that what gives me at the present time as a result of an "I" existing, and I call it a result, is really only nothing else but the fact that I am alive. And that the difficulty is the acceptance of myself as I am in <u>any</u> and I underscore <u>any</u> form of behavior at <u>any</u> one time. How clear you are about Work you will know for yourself if when making an effort you really have reached a state of Awareness with this "I". And if this "I" actually has given you an Impartial Observation of yourself and your life as expressed, and if also at the same time there was no time; that is, that you for one moment you lived in timelessness. Or as we sometimes say, that for one moment the presence of your "I" was uppermost as compared

to all the other influences on yourself from ordinary outer life or even the conditions of your own personality. Work more. So that you become much more disgusted. That you find constantly that you cannot Work, and that your thoughts and feelings will constantly interfere and you now at such a time when that happens, the "I" diminishes in direct proportion to the quantity of thoughts and feelings that are in your brain. You see what I mean, Keith? If I really wish I swear to God that I get where I have to go. And when I swear to heaven I know that He will help me to keep on seeing the direction of my aim.

Walter Chappell: Mr. Nyland. Walter.

MR. NYLAND: Who?

Walter Chappell: Walter.

MR. NYLAND: Walter.

Walter Chappell: What you have just said for the last two questions asked touched upon things which have troubled me for years. And I would very much wish to know more about that. And how to be able to expand more in my life. To extract more as you say of the personality. How to be with the personality to extract something for my life. More than that, to become something that I wish to be. And in the questions that you have answered, how to persue.

MR. NYLAND: Well, you know, Walter, you have been in contact with Work for many years. And you have tried at many different times to see what is really the meaning of Work. And we've talked many times about an "I", about Objectivity, about this Awareness process and the collection of data about oneself. I think if one keeps on considering that a little too long, if one wants to keep on thinking and have an understanding of the proper feeling toward such an aim which is expressed in a very simple way of do this and do that, but that the because of the wish to really understand it, and one puts the cart before the horse. Because it is not that kind of understanding that will actually give me the reason why I want to Work. I have to understand much and much more about myself the way I am, that I feel that either be-

cause of a responsibility which I assume for my life or the condition in which I find myself as hampering life itself as a form, that then that responsibility will make me desirous of doing something about myself in a very definite way. I think many times one shies away from the wish to Work because there is still a belief that if I just keep such thoughts of, call them improvements, or really to acquire a certain amount of self knowledge of an ordinary kind I call it, but at least a knowledge that I also know that I am, as a man, supposed to do this and that, mixed a great deal with a lot of so-called morality, subjective or assets, ethics which may be a little bit religious, or certain influences from other religions which also talked about similar things. And the more I keep on thinking about it the further I get away from the wish to sup-- to apply that what I know in its own simplicity. And sometimes I think that the fact of simplicity prevents me. Because I have always an idea that if I want to become a deeply religious man, or that I want to find out what is really that what is at the bottom of all things existing. Or if I have a contemplation regarding the universe, I want to be affected by the maj--majesty of that what is even Mother Nature, and as it were, trying to find out what is being said and I would like to listen to it. Much time will go by that want to go in such directions, sometimes because they seem easier and sometimes they seem to give me for myself a wish, particularly in my emotional states, which then many times it looks as if it is coming very close to the solution, and after some time, a period of honesty, I do realize that I am not what I'm supposed to have become, and that any belief in having reached something is really nothing at all. Because everything will return again to the point of origin of myself, being exactly as I was before and I would have to start again. Huh?

Walter Chappell: That's what I was---

MR. NYLAND: Yeah, even Faust talks about that.

Walter Chappell: That is my question.

MR. NYLAND: That is the question. Now when I come time and time again back to that particular point, then I must conclude that whatever I've done even with the best intentions, has not given me that what I have wished for, and perhaps I have made a mistake in the

application of Work. Maybe, I say. I don't want to say that is the case but I'm afraid that for a length of time being in contact with the ideas of Gurdjieff and not using them in the right way as prescription which after all is very simple, I have simply skirted around to the philosophy without actually penetrating into something that became my own. And I really have never taken that prescription. I have not gone to a pharmacy to make it up for me and I have not drunk it, not even in drops. I have looked at it and I have been interested in it and it has intrigued me, but the real Work will start when I'm in a very simple state of disappointment will try to do that what actually is prescribed by Gurdjieff. And it is a very simple statement. It means have a wish to create something which is not my own at the present time and which has a quality which is not subjective. As a very definite statement, I wish something of an Objective nature to exist. How I will do that when I am practically hundred percent subjective, how can anything worthwhile come out of Bethlehem. You remember that was said about Jesus. How could it be? How can anything Objective come out of ninety-nine point nine nine percent subjectivity? In that sense, if one wants an explanation of how it actually functions there are logical reasons why it can be not only imagined, how in imagination becomes reality, but it can be registered when actually a certain logical sequence of thoughts are followed. I'll say more.

(Side Two)

MR. NYLAND: Okay? Walter?

Walter Chappell: How long am I able to have logical sequence of thoughts?

MR. NYLAND: When you just would say word for word after what I say, the logic will become apparent to yourself. That is a very simple something whenever one wants to swear for the sake of an oath, one repeats. When one wants to make a statement about wishing to marry, you repeat what the minister is saying. When I wish to follow Gurdjieff, I repeat exactly what he has said of what should be done. He says create an "I". That is an artistic creation. That is something that does not exist, otherwise it wouldn't be a creation. And it exists for me in imagination first because there is no reality that I can call an "I" in my subjective life. I know there are certain parts of my physical per-

sonality in which there is something that I would call an objective entity, but that is not available because it is imprisoned, and whatever the theories are about it, it doesn't matter. It is not helpful to me. For that reason I want to create something in order to get me out of this state of subjectivity, and that becomes first imaginery. In my imagination I create that and I take one step, I say " if it exists in imagination, I want it in imagination to do something". I ask then this "I" to Observe me and I say by me it is that what I am in existence as a physical body, without wanting to describe it one way or the other. Without wanting to have any previous associations connected with my life interfere with that particular process, which I now call an Awareness process. It means that when this "I" in imagination is Aware of me existing, that what I am sends to this "I" an impression which is received by that imaginary "I". That means that what I am as existing is reality for me because it's my body. And that is for me this present reality. That as reality, being of a certain force, I call it material, reaching this "I" in the form of an impression; this "I" becomes bombarded with impressions of a material concrete entity; that is my subjectivity. And they, having that kind of a force, will change this imaginary "I" into the reality of an "I". It's a process that can be explained physically very easily. We know enough about electronics to know how such things take place. And therefore it is not unusual and it is, as I say, quite logical. Then when this "I" actually exists as reality, it is subject to the laws of Earth in its growth and development. And it will continue to grow as long as it receives more and more of such bombardments and impressions of myself. I call that "feeding this I" so that I can start to grow up and then from infancy become a full grown, I call it, a person; it isn't a full grown entity but having a function to fulfill regarding me. And I wish this "I" then to continue to get information about myself which is absolute, so that then I will have real self-knowledge of that what I am, the fact that I am, not as yet how I am or what I will be. All of that will be later to be added to the fundamental knowledge of myself existing, and I call this whole process of Awareness; I become acceptable to "I" when I consider this what I am "it". Now that is the process as described which I think is absolutely

logical and is also feasible. Because immediately when this prescription is given and I try to apply it, I will receive results. The result, as a result of that what I am taking in as a prescription, the medicine in the form of a method. And I then will verify that what is claimed for this medicine, that it will give me more insight in myself, more accumulation and data which are absolute and are not to be, let's call it, "trifled with" any further than it will help me to get an insight into the reality of that what I really am as far as my life is concerned, and that in relation to an Objectivity existing, the particular forms of subjective, subjective feeling and subjective thinking, more or less disappear in the background.

That the total result of a constant application of this kind will ultimately change a person from a personality to an Individuality. It will do many, many things for me, and Gurdjieff explains many times what actually could happen and what is the final aim that anyone who wishes to Work on himself and wants to develop an "I". Included in that of course is obviously that what is now not as yet actual, to make it through the potentiality an actuality. It applies to Kesdjian, it applies to Soul. And all these things we can theorize about and explain and have the three body diagram in order to see better what actually that particular sys--symbol indicates. But the fundamental something is an application which I must make. First, knowing that there is no "I", I want to create it. Being an artist, I know what it is to have a concept which is as yet not a reality. If I build a house I have a concept of it in my mind. Sometimes I draw from a piece of paper to help me. But that concept is not reality until I actually start making it. An "I" is not reality until I start actually creating it for a certain purpose. The same as a house is for a person to live in. And then when it is being lived in the house itself become alive. It is not a drawing anymore. It is not a concept in my mind. And the artist has created a piece of art. When I wish to Work, I create a piece of art in the form of an "I" which "I" then, when it becomes alive because of constant effort on my part, when it is alive, will actually become ultimately what I wish it to be; that is, a guide, a counselor, a possibility of giving me information about myself,

and then I constantly will see this "I" as a means toward reaching God. Sometimes I say an "I" is a mediator between man and whoever is God. Sometimes I like to say simply between a man as finite and infinity as total existence everywhere and always.

Now,you see, it depends. If I wish to Work in that way I will be able to reach results. If I squirmish around it and keep on thinking and feeling about it, there will never be a result. Only after a long time of ordinary life and becoming mature in ordinary life, gradually the impressions that I have received during that lifetime become almost monotonous. And particularly when they have reference to myself, I come to a conclusion many times that is exactly what I am. There is no further argument. There's no further reason to change because I know that is what I am. As type, as behavior, as personality, whatever it is, then I become, in the sense of perhaps Gurdjieff--I don't know if he used the word, in any event it comes from Ouspensky--obyvatel. I am and become then a simple man. Seeing myself as I am and no further questioning about it. No possibility of anybody telling me anything about myself that I don't know already. And as maturity over a certain lifespan it will be possible to reach self-knowledge. But, you see, that is the process of Mother Nature and that is the process of evolution in accordance with the rules of Mother Nature or the rules of the Ray of Creation. It is not that what we are able to do, because through our own culture we are forced to die much younger. If Methuselah could exist, if we were still living in the period where people by nature simply become two hundred, three hundred years old without batting an eye, then we would have time to take all the different possible experiences of which a man is capable. And then he would have in that process the opportunity of actually observing himself and accepting himself compleyely as he is without any further questioning. Then such a man by nature would have become conscious.

Work, Walter. It's the only solution and we've talked about it many times.

Walter Chappell: I know that.

MR. NYLAND: Then go at it.

Walter Chappell: But uh--I don't wish to wait until I die.

MR. NYLAND: You don't. You're waiting much too long when you keep on considering.

Walter Chappell: It isn't a consideration. I wish to ask also what can be done now.

MR. NYLAND: Walter, at the present time, wake up. Any time that you happen to think about it make the attempt to be awake. If whatever you're doing professionally cannot allow it, take the times when you really can do it.

Walter Chappell: I'm not a professional person.

MR. NYLAND: No, whatever it is that you're engaged in always becomes professional. It is ordinary life that is demanding. But there are also certain periods in ordinary life when life itself is not demanding; it's perfectly willing to exist in my body, and I, if I call it a personality for myself, am perfectly willing to consider the conditions as not interfering with my life, then there is an opportunity. Hah?

Walter Chappell: The wish to be Objective.

MR. NYLAND: No, the wish to Work, Walter. Don't call it Objective. You will want to be objective, but as soon as you say "I want to be objective", you're misplacing it. I want an "I" to function in Objectivity. You are not going to be Objective. You will remain an ordinary human being in accordance with the laws of nature. But there is a possibility that something else is also there. Let me say it this way. I walk on the road and it is a cloudy day, and I keep on walking on the road and then for some reason or other, all of a sudden the sun comes through the clouds. I don't stop. I keep on walking. I am exactly the same as before and something is added to me. The light of the sun. That is the function of an "I". I keep on being what I am. But when there is an "I" this "I" records exactly that what I am and how I am in time. That is the whole purpose. I don't give up. I don't stop on the road. I just keep on walking in my ordinary unconscious way. And thank God there comes the sun and happens to observe me. And I myself as an unconscious Being even become Aware of the fact that the sun exists and that process is reversed in the sun. The sun becomes Aware of me walking. That's what I mean. At any time that I wish I create a sun. And then I wish this sun to shine on me and then I ask this

sun, "please record the fact that I am walking on the road." Let's leave it at that, Walter. It is not subject to argument. It is subject to application and experience.

Steve Green: Mr. Nyland?

MR. NYLAND: Yeah.

Steve Green: Steve.

MR. NYLAND: Yes Steve.

Steve Green: In the past few months my wish for Work has been much stronger than it had been in the past-uh, at least from the actual act of applying it. And something that I've discovered and I have noticed in the past is that at the present time I Work most, I'm, you might say, seizing opportunities. I notice something and I Work. And something that has troubled me is that I have attempted to take tasks and what seems to take place when I take a task is that my mind becomes involved in the process of the task. Something almost rebellious within me becomes involved.

MR. NYLAND: What is rebellious? Are you against the task?

Steve Green: I don't really know. If even that is the correct word.

MR. NYLAND: Do you like the task? Or don't you like it? Or you dislike it?

Steve Green: It's just as if perhaps a certain amount of resistance.

MR. NYLAND: Yeah.

Steve Green: The main thing that exists is that when I am attempting to Work my wish does not, it tends to be more in my mind. Ah, with all, there's too much going on even though I'm not necessarily thinking about it.

MR. NYLAND: But Steve, if you are physically asleep and someone comes and pokes you in the ribs and you like sleeping or you're not finished with it, don't you resent it?

Steve Green: What I want, the thing that's bothering me, is that I'm so subject to, when I'm seizing opportunities it would seem to me that I should be able to use these tasks, and give myself a task and be able to use that more effectively, and be able to Work more during the day as a result of it.

MR. NYLAND: Oh, I think it is necessary to have that feeling that the task will help

you. I think you make a mistake in attaching something to it that you believe ought to be the result.

Steve Green: Well, that's my question.

MR. NYLAND: Yeah. I don't think we know ourselves, one knows oneself enough. I think the attitude should be a positive one of wanting to Work whenever you can, and each opportunity that is given that I use it. Still it is not in my hand to know what the result will be. That is determined by what we call a Karma, has to be determined also by God. I am in the hands of something else at such a time. When I'm on the Earth,I'm in the hands of Mother Nature. When I wish to grow up away from Mother Nature I still will be in--so-called--in the hands, under the influence or under the command of a higher force. When I finally become free even from that, then it will be told to me what is actually my function. And then perhaps I will have a chance myself to determine how long it will take before I become that kind of a grown up Conscious Man. But before that I go through a long period of loosening up certain bondages which exist and about which I don't know enough, because I think it will, ought to be, easy, I find out it's completely the opposite; it is so difficult for me, even sometimes to find them.

I don't know myself at all psychologically. And I have to try to start with an Observation of that what I am as form of behavior and gradually penetrating into the reality more and more of that what is actually, actually my life. And what my life then is doing in being exposed, I say, to the form of my behavior or the form of my body. All of that of course is in, on the road of trying to uncover something that I very sincerely wish, and there's no question that I hope that whatever is meant by Work will function as a catalizer for myself to speed up this process so that within my lifetime I will be able to reach at least a reasonable result. But even that I don't know. Because if I look at myself I don't know really what is necessary for me. Moreover, I don't know why I happen to be here. If I could only find out the reason why I am on this Earth when it is life, and I know that life exists everywhere, why do I happen to be here at this time and when I consider myself bound, why do I happen to be bound that

much in connection or comparison with other people? Why is it that I was born under a certain sign and the rising sign and the moon, all influencing me as a type? Why is it that I have had an education the way I have, or the friends or the father and mother or whatever other influences there have been? I cannot know what was given to me, even, since I was born. Because I have not digested at all what was actually impressing me in the form of an impression which I received. And there has never been an accounting by any one of the five sense organs to tell me "this is what I'm doing to you." The same way as if, when I go to school, that they say "I will teach you geography" so that when later on you want to go to Paris you know where it is.

You see, we don't know any of such things. At the same time there is a very definite desire to wish to uncover it. But that process is like finding a needle in a haystack. And even if I try and there is a little bit of something that I call a treasure, it means that I have to dig a hole and I don't expect to make it that deep. And when I make it deep and don't find it as yet, and then the ground or the soil start falling in again, I constantly am in trouble because there are obstacles in my way. Sometimes I say a dog may be able to do it for a bone but I don't know enough how to dig a hole for a treasure and find it.

So, I think I have to accept much and much more of the different things that I happen to experience. I do have a right that when I see such experiences, to consider if the way I went was the right way. I have a right to see if that what I have gone and done with myself was actually the most efficient way. Or, that the conditions in which I happen to have Worked and definitely made an attempt for this kind of creation and the application of it, if those conditions were actually conducive enough so that the maturity of an "I" could be reached perhaps a little sooner, or even the purity of an "I" could be reached when I made an attempt. And all such things of course I can consider. I can improve the particular process of the method without changing the principle. And I think any person who really wants to find out about himself, how soon he can be a little bit more free or how soon he will be able to read the roads in a

country of adventure, I think each person who really wants to find out will spend as much as he can his time on actually that kind of discovery. And then when it is given that the only way is by Working and I see thousands and thousands of opportunities which still pass me by and where there might be a chance of Observation process going on simply because I myself as a body happen to exist. And I am still the person who has life in him and where there would be a possibility of something becoming Aware of the existence of myself, why in hell don't I make more efforts? And I can only conclude that I am so god-dammed asleep that I really don't know even in my dreams how to try to Wake Up. And that, really, that is a rebellion. Because then I say "why in heaven's name was I born on this Earth and in bondage and unconscious and why is it that I am unable to think about the possibility of freedom when there is no reason given why I should or should not", and then I try to find out about myself, "if God is not giving it to me then I will find out why he doesn't." That is really the attitude. I said sometimes when I was quite young, "if God demands me to say certain things which is required by a religion and I don't understand why I should say that, if He is really interested in me He will tell me why I have to say it and then I will do it." I think a man gradually grows up to such an extent that he will accept the existence of a God and for himself, his own God. But that he starts to make that God in his image. And that he will tell this God to tell this man that what is necessary for him to know because he demands it. And this God, this semi-God I call it sometimes, has only one ear and I happen to talk on the other side of his face. And at a certain time he tells me, "Walk around. It is as simple as that. Hundred and eighty degrees different from what you are doing now. And then I can hear you." And at that time I am made in His image.

Keep on going Steve, don't be disappointed. Work is a tremendously interesting thing. But it does require patience. And you certainly have to realize like everyone else how terribly crystallized every cell of our body is. How each time life exists in one cell and cannot move to another cell even. How little chance there is for any kind of a cell even to become Conscious, even if it has the wish. I say, sometimes, "when

it's at my elbow and it wants to go to my head because it wants to have more responsibility", how will it get there? That little cell happens to be at my elbow in the midst of his own family. And he has an idea that he wants to go there up to the head in order to be able to govern or to help God. And then his wife says "don't go" and his children say "what will we do without a father" and then the uncle says "you have no money. And you cannot do it anyhow." Don't start it because he tried it and it didn't work. (laughter)

And there are all kind of conditions that come up. And sometimes I say a Mohammedan wants to be a Mohammedan in the real sense of the word. I've explained that because I've seen them in their regular little business. And six o'clock comes around, he's not interested in that moment to serve you with selling something. No. Everything stops. You can wait in the little shop. He goes in the back behind the curtain, and he knows where, where Mecca is. And that moment at six o'clock he turns his head towards that and he says "Allah I am here. I wished I could come to Mecca. I wished I could become a Hadji, I wished I could become a wise man. I wished that I could return to my village and help other people, but Allah, unfortunately I happen to be here in my shop and I have to stay here because of this and this but at the same time I can think of you and in imagination I come to Mecca because I worship you." You see, that is a poor man you might say. And still he is marvelous. Because at that time at six o'clock in the evening he only has one aim: to praise Allah and consider Mohammed, the prophet.

As I say again, Steve, patience. But directed in a certain way where it is clear where I should go and for that sometimes one wants something else than just an "I" and then, looking at "I", "I" will say "I can help you but you first have to establish the proper relationship between you and your ultimate aim." This "I" says "I'm only the middle man. I'm only in principle like my Father but if you wish freedom you pray to Him first and we will settle for that what is in between God and you". That is the place for Christ.

And so it is necessary to pray and to tell God my ultimate aim is not only to be had, to be treated as a child, but to wish that in being a child and perhaps even poetically being in His arms like a lamb is carried by the shepherd, that then in that process of not only acknowledging such a fact I am told that when I grow up I have to keep on Working, that I must make the best of myself in the circumstances in which I happen to live and that it is necessary to remember God as Almighty, as Omniscient, as Omnipotent, as Omnipresent. These are the three necessities of that what is called symbolism within a man and God said " don't forget that,because I have given you now that what I am in reality and that kind of secret you carry with you when you are Working on this Earth." And then the settlement is having such an aim and having it in one's mind and heart, then there is created for a man a certain something on the way towards God which will keep on telling him "remember this is Jesus talking, remember what my Father told you." Then a man can continue to Work and he will not so easily give up because it becomes spirited by that what is the real source of his life and the recognition that life within himself which, as I said, is covered and we call a Magnetic Center, he is drawn to that as a center and that center of the universe as a whole is represented because of Omniscience and Omnipotence and Omnipresence in that what is a man in reality; that is also where God is, because God is Almighty.

Work sometimes has that coloration. I don't call it religion. I call it something that is of the utmost importance in the life of man, in order to try to avoid to become disappointed because life will continue and you will get older and you will have disappointments one after the other. Many times in ordinary life which you cannot understand because your intentions can be perfectly alright. At the same time you hope that you are already more, and you forget that you're still too young and you still have to learn sometimes the hard way, but then when towards the end, when it becomes a little clearer that perhaps you will die sometimes, and maybe soon, and still you have not reached what you have set out to do, and you ask yourself "what was the good of all the experience I've had?" That particular problem and question will not be answered here. Don't think that. It will be ans-

wered only on the threshold when one leaves this Earth. At that time all such knowledge will be communicated. And at that time that what were accidental happenings on this Earth will be illustrated as a result of a law existing on a higher level. In the meantime we live in the dark. In the meantime we do live once in a while in light. And when we are in light we remember we were in the dark. And when we are in the dark we remember the possibility of light, and both being acknowledged by oneself will create for a man his own equilibrium between light and darkness. And this equilibrium within himself will become substantial; that is, it will become a substance. It will start to crystallize out like all things are crystallized out. But this time the quality of such crystallization is different. Because that what becomes the foundation for oneself, the reliability which is inherent in that acquisition of Objective knowledge, will give a person a chance to see that that what is then, is for him permanent and becomes in that respect a replica of the aim towards which he wants to strive.

With that kind of affirmation within oneself one can continue to go on quite some time. Because it's not necessary all the time to check on it. That what is permanancy, that what is solidification within oneself or, as I say, that what is real substance is always available whenever you wish, I say, to touch it. Whenever you wish to imagine that what is now within to become like a body: apparent. Sometimes the imagination of a person is very strong. And then he may make material that what is spiritual. The substance within oneself is a spiritual quality, solidified in the sense we really mean it, as something that actually exists and has permanency. But in reality the density of that what is substance belongs to a higher level of Being. We don't see that. We see many times the form only. And we are limited with our eyes to see that and we cannot see through it. But when there is a real "I" becoming in contact and Aware of that what is in this sense now the kind of reality, it does become Aware of the density of that spirituality and since it is lighter it has a quality different from any kind of material substance that we are familiar with. It is that quality that will help a man to grow up. Because not only that it is light in density, it also is light in substance of light. Therefore it will give an

indication of where is the path. It will remind you and that is the requirement of a Consciousness: to give a light on the path. And since Consciousness was developed simultaneously with Conscience, there will be energy available to walk. And then regardless of the sun shining or the clouds preventing the sun to shine, the aliveness of a man will carry him through life. And whenever life continues to exist he can rely on that. Because life is not dead, therefore it has an ability to Be. And when it is, as Being, at some, at certain times, it can manifest at the different levels it is given to a man to be able to imagine that he is God. And it is of course commonplace for a God to imagine that he is a man.

We'll talk some more tomorrow. We have Tuesday, we have now Sunday. No, Saturday. And Sunday a little different. Because we talk at lunch, we talk a little bit in the evening so the meetings will not be that long. And tomorrow it will be a day for me of seeing different people. Whoever I can see, whatever is possible course we will do that. We will try a little later then, on Sunday, to talk about what is the purpose even for me being here and all of you getting together and meeting every day. And what do we expect and then with that expectation how much reality will remain in our intention if such exists, and if there is a wish for cooperation, and together with that how much wish is there to become flexible. You must think about that more. So that maybe you can make up your mind and be reinforced by your heart. That the energy which is needed for that needs guidance so that life when it starts to bubble over with a wish to become a man, that there is also a regulator so that not too much energy is lost. Work is always the regulator. Always the way by means of which energy is used properly in its proper measure and also at the place where needed. Work is the elixir of life. It is that what is always the same. Never ending, never changing, never deteriorating. But the property of such elixir is to make that what is ordinary life go up to a higher form of living and raising the level of one's own behavior.

So maybe we talk some more tomorrow and Sunday. On Monday will be my last day here. I will only see this and that, whatever has to be done. But no more meeting. And then the first so-called Monday meeting should be held with the Thursday group. We'll talk about that again.

Goodnight Everybody.